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THE PEACE-MAKER:

OR,

K. James I.

GREAT BRITTAINES BLESSING.

Fram'd

For the continuance of that mightie Happinesse wherein this Kingdome excells manie Empires.

Shewing the Idleneſſe of a Quarrelling Reputation, wherein conſiſts neyther MANHOOD nor WISDOME.

Neceſſarie for all Magiſtrates, Officers of PEACE, Maſters of *Families, for the conformation of Youth, and for all his* Maieſties moſt true and faithfull Subiects:

To the generall auoyding of all Contention, and *Bloud-ſhedding.*

LONDON,
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CVM PRIVILEGIO.

To all Our true-louing, and Peace-embracing SVBIECTS.

THE Glory of all Vertues, is Action; the Crowne of all Acts, Perfection; the perfection of all things, Peace and Vnion. It is the Riches of our Beings, the Reward of our Sufferings, the Musicke on our Death-beds: Neuer had so great a Treasure, so poore a purchaser, for man hath the offer of it. The God of peace sent it, the Lambe of peace brought it, the Spirit of peace confirmde

firmde it, and Wee ſtill ſeeke to preſerue it. With what power then may the good purpoſe of this worke arriue at the hearts of all faithfull Chriſtians? and with what cheerfulnes and freeneſſe ought it to be embraced of all Our louing Subiects, hauing ſo many Glorious ſeales of Honor, Power, and Vertue to ſtrengthen it? all that is required of Vs from you, is a faithful & hearty welcome, and that beſtowd vpon mans beſt and deareſt Friend, either in Life or Death. For peace that hath beene a ſtranger to you, is now become a ſiſter, a Deere and Naturall ſiſter; and to your Holyeſt loues We recommend her.

THE PEACE-MAKER.

The Booke it ſelfe in glory of its name,
is proud to tell from whence the ſubiect came.

PEACE *be to you;* I greete you in the bleſſing of a *God*, the ſalutation of an *Apoſtle*, and the Motto of a *King*: My Subiect hath her being in Heauen, her Theory in holy Writ, and her practique in *England*, *Inſula pacis*. The Land of Peace, vnder the King of Peace.

Like *Noahs* Doue, ſhe was ſent out to ſeeke a reſting place, to ſee if the whole world were not yet couered with the perpetuall deluge of *Blood* and *Enmity*, and only here ſhe found the *Oliue Leafe*: Hitherto hath ſhe been Pilot to the *Arke*, heere it firſt toucht ſhoare: heere now it hath remfull Sixteene yeeres, I am proud to report it.

Reioyce *O England* with thine eſpouſed *Scotland*, and let thy hand-maid *Ireland* ioy with thee. Let

Let all thy ſeruant *Ilands* be glad; yea, let in ſtrangers to behold and taſt thy bleſſings.

The diſturbed *French*, ſeeke ſuccour with thee; the troubled *Dutch* fly to thy confines; the *Italian* leaues his hotter clymate: Theſe and many more all ſeeke ſhelter vnder the ſweet ſhaddow of thine *Oliue Branches*.

O *London*, bleſſed Mrs. of this happy *Brittaine*, build new thy Gates, ther's *peace* entring at them. The God of *peace* hath ſent this *peace* of God, ô euer loue her, that ſhe may neuer leaue thee, ſalute her, and inuite her. Let *White-Hall* (fit embleme for her purity) be her chiefe Pallace, and let it ſay, *Ades alma ſalus*.

Peace and *Contention* lye heere on earth, as trading Factors for life and death.

Who deſires not to haue traffique with life? who (weary of life) but would die to liue?

Peace is the paſſage from life to life, come then to the factory of *peace*, thou that deſireſt to haue life: behold the ſubſtitute of *peace* on earth, diſplaying the flag of *peace*, *Beati pacifici*.

Let *Contention* enioy (without ioy) large Em[illegible] heere wee enioy (with all ioy) our happy [illegible]*uarie*. It was borne with him, he brought it with him, after Fiue and Thirty yeares increaſe, and heere hath multiplyed it to Fifty with vs: ô bleſſed *Iubile*, let it be celebrated with all io[illegible]

and cheerefulneſſe, and all ſing, *Beati Pacifici.*

And are not the labours bleſt with the workeman? *England* & *Scotland*, (though not malicious enemies, yet churliſh Neighbours) are reconciled. Feaſt, loue, liue, and dye together, are indeed no more neither what they were, but a new thing betwixt them, more firme and neere in their louing Vnion, then euer deuided in their harty vnkindneſſe; and now both ſay, with one tongue, *Beati Pacifici.*

Ireland, that rebellious Outlaw, that ſo many yeares cried blood and death (filling her Marriſh grounds with maſſacres, affording many preys of ſlaughtered bodies to her rauenous Wolues, and in their wombes keeping the brutiſh obſequies) would know no Lord, but grew more ſtubborne in her chaſtiſement, till this white enſigne was diſplayed; then ſhee came running with this hallowed text in her mouth, *Beati Pacifici.*

Spaine, that great and long-laſting oppoſite, betwixt whome and *England*, the *Ocean* ranne with blood not many yeares before, nor euer truc'd her crimſon effuſion: their Marchãts on either ſide traffiqu't in blood, their *Indian Ingotts* broght home in bloud, (a commerce too crueh for Chriſtian Kingdomes) yet now ſhake hands in friendly amity, and ſpeake our bleſſing with vs, *Beati pacifici.*

Nay, what christian Kingdome that knowes the blessing of *peace*, has not desired & tasted this our blessing from vs? Come they not hither as to the Fountaine from whence it springs? Heere sits *Salomon*, and hither come the *Tribes* for Iudgments: Oh happy Moderator, blessed Father, not father of thy Country alone, but Father of all thy neighbour Countries about thee. *Spaine*, & her withstanding Prouinces (long bruised on both sides) thou hast set at peace, turning their bloody Leaguers, to leagues of friendship: doe not those children now liue to bless thee, (who had else been buried in their Parents wombes?) and say *Beati pacifici*.

Denmarke and *Sueuia*, *Sueuia* and *Poland*, *Cleue* and *Brandenburg*: haue not these & many more come to this Oracle of *Peace*, and receiued their doomes from it? If the members of a naturall body, by concord assist one another; if the politike members of a kingdome helpe one another, and by it support it selfe; why shall not the Monarchall bodies of many Kingdomes, be one mutuall Christendome? if still they sing this blessed lesson taught them, *Beati pacifici*.

Let *England* then, (the seat of our *Salomon*) reioyce in her happy gouernment, yea, her gouernment of gouernments; and she that can set peace with others, let her (at least) enioy it her selfe

let vs loue peace, and be at peace in loue. We liue in *Beth-salem* the house of *Peace*, then let vs euer sing this song of peace, *Beati pacifici.*

Detraction snarles, and tempts faire Peace to show the plentie of her fruits, and how they grow.

SEd vbi *fructus*? Where are all these rich and oppulent blessings that this tender white rob'd *Peace* hath brought with her? *Aetas parentum peior auis &c.* Our *Grandfathers* (for the most part) were honester men then our *Fathers*, our *Fathers* better then wee, and our *Children* are like ynough to bee worse then our selues. Do's Peace keepe a Pallace where *Charity* may warme her selfe? *Detractio to Peace.*

Shame murmurer, hadst thou rather with the forgetfull *Israelites*, goe backe to the Flesh-pots of *Egypt* (bought with blowes and burdens,) then eate *Manna* in the way to *Canaan*. *Peace answers.*

Doest thou thirst heere? tis for want of *Sacrifice* to him that should refresh thee then.

Thy Grandfather prayed for this that thou enioyest, and though hee had it not himselfe, yet prepared it as a blessing on thee. The Sunne that daily shines on thee, thouletst it passe with a lesse & neglectiue eye; but were it hid from thee, the change of a *Moone*, thou wouldst then welcome it, with all alacrity & chearefulnesse.

Were blowes more bountifull to thee? Did

bloud yeild thee benefit? Warre affoord thee wealth? Didst thou make that thine owne by violence, which was anothers by right? It may be, the *Hand-maid* was fruitfull, and the Mistres barraine; But *Sarah* has now brought foorth, and in her seed are the blessings come.

Hagar is despised, *Peace* hath conceiued, and smiling *Isaack* hath left vs *Iacob*, a new *Israell*, a Prince of God, a man that hath preuayld with God to plant his peace with vs.

The trading Marchant finds it, who daily plowes the Sea, and as daily reapes the harueſt of his labours. What wants *England* that the world can enrich her with? *Tyre* sends in her Purples; *India* her Spices; *Affrick* her gold; *Muscouie* her costly skins of beasts; All her neighbour Countries their best traffique, & all purchased by friedly commerce, not (as before) by sauage cruelty.

The feareleſſe trades and handicraft men sing away their labors al day (hauing no note drownd with either noise of Dromme or Cannon) and sleepe with *peace* at night.

The frolicke Countryman, opens the fruitefull Earth, and crops his plenty from her fertile bolome: Nay, even his toyling beasts are trapt with bells, who taſt (in their labours) the harmony of *peace*, with their awfull gouernors.

The *Magistrate*, constantly drawes his swor

of Iuſtice on offenders, not ore-awed by party-headed contentions.

The Kingdomes beauty, the *Nobilitie*, who were wont to bee ſtrangers in their natiue country, leading the ranks of blood and death againſt their enemies, haue now no enemy, but keepe their practiſe amongſt themſelues, to paſtime with (*Nonne hæc meminiſſe voluptas?*) And now (more ſweet and holy) are Pillars at home, that were enforced to be prodigies abroad; all being (by a heauenly *Metamorphoſis*) tranſhaped to become the becomming branches of the great *Oliue Tree* of *Peace*. And doth not *Charitie* dwell here with *Peace*? ô blind detraction. Has not in foretimes, vnwilling neceſſity, erected two *Hoſpitals*? and now moſt free and willing *Charity*, hath (in augmentation of her glory) raiſed Twenty *Almeſhouſes*; yea, ſo many for one, and giue her true teſtimony.

Nay, has ſhe not done the great wonder? built ſome Churches, repaird many, and ſtill her hand is dealing? Is not the ſumme of all, *Religion*, eſtabliſht by her? Are not the *Fleſh-eating* fires quencht, and our Faggots conuerted to gentler vſes? O, but the Corne-fields muſt neuer without ſome Tumult the generall *Harueſt*: Iſraell muſt not (at once) deſtroy all the Inhabitants of the land of promiſe, but by little, little, leaſt

least they boast and say, it was our strength, and not the Lords hand that did it.

Nor shall our *peace* (in her yong Plantation) enioy so full and perfect a tranquillity, but that there will be with vs contentious *Cananites*, seditious *Iebusites*, crafty *Gibeonites*, drunken *Amorites*, and arrogant *Anakims*.

Envy shall stand betweene, and hold two Brothers of either hand of her; *Sectarists* and *Schismatiques* shall breake the *peace* of God, wound the mother of *peace* (the Church) and bind together false Brotherhoods, to dissipate the vnity and bonds of *peace*.

Law shall wrangle with her; *Ebrietie* & drinke shall strike her, *Pride* and *Ambition* shall seeke to ouerthrow her: yea, euen her oylie and most dangerous enemie *Hypocrisie*, shall get within to strangle her; yet still shall she stand, and raigne, and conquer. *Inuidiam pax prosternet*, she shall mount to *Heauen*, and throw her enemies as low as *Hell*, where *peace* shall neuer come.

Envy shall gnaw her own entrailes, *Schisme* shal perish, *Law* shal be silent, *Drunkennes* shal burst it selfe, *Pride* shal be humbled in her own habitatiõ, and hollow-harted *Hipocrisie* shall find no *peace*.

Vbi Deorũ numen prætenditur [illegible] ceribus, subit animũ timor. Where the Maiesty of God, is made a colour [illegible] wickednesse, a feare comes into that breast

Ammian. Consul.

his *peace* ſhall be tremblings, & doubts, and horrors; his hart ſhal then faint, that told him before like hart-ſtealing *Abſolon* in his fathers gates, Thy cauſe was good, when it was not ſo. Or like the falſe & fooliſh Prophets, that told the people it was *pax, pax*, peace, peace, when it was no peace. *Ezech.* 13. 10.

The wals were daubd with vntemperd morter, and they ſhall fall, yet ſtill ſhall *Truth* haue *Peace*, and the *Peace-maker* ſhal preſerue the truth; They ſhall dwell together, and liue together. The heauenly Soldiers haue ſung it; The Father hath ſent it; The Son hath brought it; The bleſſed Doue ſhall preſerue it; euer comfort vs with it; our Annointed hath receiued it, wee doe enioy it, and ſee it plentifull in *Iſraell*.

Peace takes a view of ſuch as doe moleſt, and kindle moſt vnquiet in her breaſt.

PVt vp the *Bel-bearer* firſt, then all the flock will follow: *Pride* has loſt her place, or comes behind for her greater ſtate, tis *Drunkennes* that leads now; and marke the *Heard* that troope after her. *Luſt* follows cloſe, *Contention* at her ſleeue. *Emulation* on tother ſide; *Enuie* keepes the ſcent like a Bloodhound; *Reuenge* and *Murder* come coupled together.

The ſmaller headed *Beaſts* are vnſeene yet, as *Breach* of *Freindſhip*, vnlocking harty ſecrets, *Slaunder*,

Slaunder, *Oaths*, & *Blasphemies*, fearfull *Inuocations*, (all which, custome hath driuen so far distant frō the *Soules eye*, as the Moone from the *ocular sight* whose body ouerbulks the *Earths* large *Center*, yet seemes as little as her *Figure* taken on the tauerne signe, where these brutish orgies are *celebrated*) abuse of *Time*, *Ryot*, *Prodigallity*, and lineall succeeding *pouerty*; All these are *peace's* profest *Enemies*, her domestique foes, who vnlesse this fore-battel be repulst & suppreſt in the first assault, the rest will follow, though to their owne *perdition*.

Non ignota refero, these are no wonders with vs, there may be *Monsters* among thē, but too familiar with our *acquaintāce*, examine the *Ringleader*, *Drunkennes* is no *stranger* in the world, she came in with the *Earths* first generall *Curse*, and he that scapt that *Inundation* of *Waters*, tasted the Deluge of *Wine*. *Shame* fell on him, and his *Curse* to *posteritie*; *Noah* tasted one, and *Cham* felt the other, *Lot* had his portion in her: There *Drunkennesse* begat *Incest* (an *vnnaturall Issue* of a *brutish Mother*) and her succession, two wicked *Generations*; *Moab* and *Ammon*. *Drunkennesse* played the part of a *Heads-man* with *Holofernes*, stooping his neck to the weake arme of a *Woman*, and he that stopt the *Waters* of *Bethulia* from others, had so much of his owne *Wine* as made him senceleſſe of eyther *Wine* or *Water* euer after.

Alexander (*inter epulas*) *clitum chariſsimum tranſfodit*, the friend hath ſprinkled his Wine-bolles with the deare bloud of his friend: Oh brutiſh Sacrifice! Oh Man vnman'd! Oh abſent Man! where (out of thy ſelfe) doſt thou remain, while this Fiend poſſeſſeth thee? But why do we ſeeke *Antiquities* for proofe of a practice ſo preſent with vs? Had *Iſrael* any ſinne that *England* hath miſt? Was *Noah* drunke, one of the Arke, & one of the eight reeling there? it is eight to one, that ſeuen of eight do ſtagger here (if not the whole Veſſel.) It was a ſhame to one then, but cuſtome hath made it no ſhame for all now. Did *Lot* cõmit Inceſt with his own daughters? Could we not wiſh *Drunkenneſſe* to excuſe vs now? Does not *Luſt* (her helliſh handmaid) challenge this weapon hers? The example was too ſoon foũd, and yet too late to remember: Oh, would that had bin the firſt, & that we might neuer know a ſecond. *Nec linguam nec manum continet ebrius*, how many boſom'd counſels haue bin vomited out of the mouth of a Drunkard, though to the ruine and deſtruction of his former frie[illegible]

Oh Inſania voluntaria! Oh wilfull Madneſſe of Man, to depreſſe & quench out all thy faculties of Reaſon with this puddle *Drunkenneſſe*! Thou (beſotted in thine owne Lordly Eſentudes)

canſt reach the Starres, meaſure the Earths large Globe, ſearch and vnderſtand the Seas profound *Abyſſe*; yet in this ſottiſh Ignorance, canſt not find the depth of thine owne ſtomack. The *Iewes* old Prouerbe hath carried his full ſence quite through *Chriſtendome*; *Homets Ben Iin.* Wine muſt needes acknowledge it ſelfe the Parent of Vineger; meaning, that a good Father may haue a different & ſawcie Sonne: But wee haue from him the Daughter of a worſe haire, this common Strumpet *Drunkenneſſe*, whom almoſt al ſorts do ſleep with: not *Vinum egrum*, but *ægrotum*, is our Iſſue, a ſick and vnholſome Harlot; yet hath ſpred her ſelfe into large Off-ſprings, in moſt lineall and naturall Children, as *Luſt*, *Enuie*, *Reuenge*, *Murder*, &c. all impious and turbulent Peace-breakers.

Oh *Peace*! ſhall we not feare thy longer abode with vs, if we embrace thee with no better loue? How many louing friends haue broke that Diamond of Amitie (whoſe pieces once diſſeuered, can neuer be reconciled) for the em- of a laſciuious Curtizan, whoſe ar- are like the Iron Idoll, that cruſht the curſed ſacrifices in pieces?

Enuie! Oh what does that *vlcus animæ* amongſt vs? That *Ætna* in a Man, that continually

burnes it ſelfe, *intus & extra*, within and without, that (like the *Cantharides*) found feeding on the faireſt and flouriſhing Roſes, ſo *Enuie* is euer oppoſed againſt the moſt Sweet, Noble, Flouriſhing, and Peacefull Bloſſomes. Were ſhe as rare as the Compariſon, I could call her *Phœnix*, and wiſh, that this day ſhe would burne her ſelfe, and leaue her aſhes Iſſueleſſe.

Reuenge! Whence haue we borrowed thee? Oh *Salmoneus* Terror, ſhal we play with Thunder and Lightning, and follow thy precipitated Fate? Shall we ſnatch the Sword (the peculiar Sword) from the Almightie hand? Haue we receiued wrongs on Earth? Conſider then, if we haue done no wrongs to Heauen. If we ſtand guiltie there (as, *Quis non?*) Doe we then reuenge? No; we ſtand diſobedient and repugnant to our owne iuſt puniſhments. We haue a milder Siſter giuen in her ſtead, *Iuſtice*, the Arbitrer of our Iniuries: but *Vengeance* is Gods alone; which no man ought to take in hand, but as deliuered from his hand: nor ſo to imitate his Maieſtie and Greatneſſe, that doe it not but by Authoritie, and in the way and path of his Goodneſſe.

Murder! Oh *Cain*-created Sinne! Curſed Cataſtrophe of all the reſt! This is *Summum opus*:

Here is the full point and end of the Labour; all the precedent Trauellers are here at home; the end hazzarding the endleſſe end: Fearefull Spectacle! Here is capitall Sacriledge; the Temple of a holy Spirit robbed and ruined: Here is Treaſon in the higheſt degree; the Workmanſhip and Image of the Creator defaced; vnhappie Paſſiue, but more, and moſt of all, vnhappie Actiue! Thou that doeſt Murder, doeſt firſt deface him in thy ſelfe; then, in thy Brother. God is the God of Peace, of Mercy, Meekeneſſe, long ſuffering, and louing kindneſſe: All theſe haſt thou expulſed from thy ſelfe, and loſt thy ſhape with them; there is neither peace, mercy, meekneſſe, ſufferance, nor loue in thee. Then in thy Brother thou deſtroyeſt them: his bloud is *Vox Clamans*; and he is enforced in Death, from the many mouthes of his Wounds, to crie out for reuenge. But is Heauen far off, and wil not that moue vs? Looke vpon the Deed then with naturall pitie (or a Conſcience which is as inſeparable as thy Soule, that ſhall not leaue thee liuing): Behold a Brother weeping ouer his Brother; a diſtraughted Mother tearing her haire, and rending her heart, for her Childs loſſe; a friend (with teares) embalming his deare friends bodie; a raging [illegible]her, ready to ſend his [illegible]

after his Sonne; yea, perhaps his onely Sonne, his Name and Posteritie destroyed with him. Then Brothers, Friends, Mothers, Fathers, all their Curses to be throwne on thee. Are Heauen and Earth both dull motiues to thee? O beware the third place; let Hell affright thee, and let thy conscience describe it to thee.

I returne to that which I would wish thee neuer to passe, and then thou canst not come to the vnblessed discouerie of it: and it's Paths (before recited) that leade thee to it (*Peace*:) stay and abide with her, and thou shalt neuer know her Enemies, Gods Enemies, and thine owne Enemies: Let them that seeke Peace, find Peace, enioy Peace, and haue their Soules layd vp in Eternall Peace.

Of Wise men I discourse, by Iniuries neuer shaken;
What Reputation is, I shew, a thing so long mistaken.

IN this small Particle consists the ground of all Quarrels whatsoeuer, either by suspecting false things, or by aggrauating small things. Now how farre these two are from the [illegible] of a Wise man, and how ill becomming, Reason makes manifest: for Suspition and Aggra- [illegible] are the Off-springs of Passion, and a [illegible] free

Nor can there be a greater argument of defect, and deſpaire of merit in man, then Suſpition; and marke her Nutriment, what ſtrange food Paſſion hath prouided for it: It feeds vpō falſe things; for indeed, true things are not to be ſuſpected: and how iuſt the puniſhment meetes with the offence; in erring from the Truth, it hath Falſehood for a reward. But *in peiora ruunt omnia*, the worſe Deuill is behind.

The Aggrauation of ſmall things, when a ſparke ſhall grow to a flaming Beacon, a Word to a Wound, the Lye to a Life; when euery man wil be the Maſter of his owne Reuenge, preſuming to giue Law to themſelues, and in rage, to right their owne wrongs: At which time, the Sword is extorted out of the hand of Magiſtracie, contrarie to the ſacred Ordinance of the Almightie.

Now the wiſe and vnderſtanding man is not ſubiect or expoſed to any of theſe Iniuries whatſoeuer; neyther cares he, how many darts of Malice or Contumelie are ſhot againſt him, ſinc[illegible]ne knowes, that he cannot be pierced: Euen as there are certaine hard Stones which [illegible] cannot enter; and the Adamant will neyther be cut, filed nor beaten to pouder, but aba[illegible] ſtruments that [illegible]lve

plyed vnto it; And as there are certaine things which cannot be consumed with fire, but continue their hardnesse and habitude amidst the flames; And as the Rockes, that are fixt in the heart of the Sea, breake the waues, & retaine no impression of the Stormes that haue assayled them; so the heart of a wise man is solid, & hath gathered such inuincible force, that he stands as secure frō Iniurie, as those insensible substances I made mētion of. Not that Iniuries are not offered him, but that he admits thē not; so highly raised aboue all the attaints of worldly wrōgs, that all their violences shalbe frustrate, before a wise man be offended. Euen as Arrowes, or Bullets, that are shot into the Aire, mount higher then our sight, but they fal back again, without touching Heauen: And as Celestiall things are not subiect to humane hāds; & they that ouerturne temples, do no way hurt the Godhead to whom they are consecrated; So, whatsoeuer iniuries are attempted against a wise mā, returne without effect, and are to him but as Cold or Heat, Rain or Haile, the Weather of the world.

And for words of Contumelie, it is held so small, and so sleight an iniurie, as no wise man complaines, or reuengeth himselfe for it: there-

[illegible] either doe the Law [illegible] themselues prentice

[illegible] any

any penaltie therunto, not imagining that they would euer be burthensome. *Quis enim phrenetico Medicus irascitur?* For what Physician is angrie with a Lunatike person? Who will interprete a sicke mans reproches to the worst, that is vext of a Feuer? Why, the same affection hath a wise man toward all men, as the Physician hath toward his sicke Patients; not offended to heare their outrages, he lookes vpon them, as vpon intemperate sicke men; therefore is not angrie with them, if during their sickneſſe they haue beene so bold, as to speake iniuriously against him. And as hee sets light by all their words of honor; so torm̃ets he himselfe as little with all their despight & insolécies. For he that is displeased for an iniurie that is done him, wil likewise be glad to be honored at his hands that did it; which a wise man is free frõ. For he that reuẽges a Contumely, honors him that did it, in taking it so much to heart, & respecting it.

Art thou angrie with thy Superiour? Alas, Death is at hand, which shall make vs equalls. Doest thou wish him, with whom thou art displeased, any more then Death? Although thou attempt'st nothing against him, he shal' be sure [illegible] loseſt thy labour then, in offering [illegible] will be done without [illegible]

We laugh, sayth the wisest of Philosophers, in beholding the Conflict of the Bul and Beare, when they are tyed one to another; which after they haue tyred one another; the Butcher attends for them both, to driue them to the Slaughter-house. The like doe we. We challenge him that is coupled with vs, Brother, or Friend, we charge him on euery side: meane while both the Conqueror and conquered, are neere vnto their ruine. Rather let vs finish that little remainder of our life in quiet and peace, that our end may be a Pleasure to no man.

Thou wisheſt a mans death! and there is alwayes but a little difference betwixt the day of thy desire, and the affliction of the Sufferer.

Whilst we are therefore among men, let vs embrace Humanitie; bee dreadfull and dangerous to no man; let vs contemne Iniuries and Contumelies; for but looking backe, wee may behold Death presently attend vs.

Pisistratus that liued a Tyrant in *Athens*, being for his crueltie mocked and reproued by a drunken man, answered, That he was no more angry with him, then if a blind-fold fellow having his eyes bound vp, should run vpon him.

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timating thus much, That a ſeruant ought not to fall into his power, that is not maſter of himſelfe.

But now the compounding of Quarrels is growne to a Trade: And as a moſt worthie Father of Law and Equitie ſpeakes, there bee ſome Councell learned of *Duells*, that teach young Gentlemen, when they are before-hand, and when behind-hand, and thereby incenſe and incite them to the *Duell*, and make an Arte of it: the ſpurre & incitement, falſe & erroni-ous imaginatiõ of Honor & Credit, when moſt commonly thoſe golden hopes end in a Halter.

That Folly and Vaine-glorie ſhould caſt ſo thicke a miſt before the eye of Gentry! to fixe their ayme and only end vpon Reputation, and end moſt lamentably without it; nay, fartheſt from it: firſt, to hazard the eternall death of their Soules, and the ſuruiuing Bodies, to dye the death of a Cut-purſe.

A miſerable effect, and moſt horrid reſolu-tion, when young men, full of towardneſſe and hope, ſuch as the Poets call *Auroræ filij*, the Sonnes of the Morning, in whom the ſweet ex-pectation and comfort of their friends conſiſts, ſhall bee caſt away and ruined for euer in ſo vaine a buſineſſe.

But much more is it to be deplored, when ſo-

much Noble and Gentle bloud ſhall bee ſpilt vpon ſuch Follies; which aduentured in honorable Seruice, were able to make the fortune of a Day, & to change the fortune of a Kingdome.

It is euident then, how deſperate an euill this is, which troubles Peace, diſfurniſhes Warre, brings ſudden calamity vpon priuate Men, Peril vpon the State, and Contempt vpon the Law.

They pretend aboue all things to regard Honour, yet chiefly ſeeke the diſhonour of God and of Iuſtice; and which is worſe then Madneſſe in thoſe men, that aduenturing to leaue this life in Anger, preſume to preſſe into the next, to the Supper of the Lambe, which is all Peace & Loue, without Peace, Loue, or Charitie. O that Gentlemen would learne to eſteeme themſelues at a iuſt price, how dearely they are bought, how moſt precious their Redemption!

The roote of this Offence is ſtubborne; for it deſpiſeth Death, which is the vtmoſt of all Temporall puniſhments, and had need of the Seueritie vſed in *France*; where the Man-ſlayers, though Gentlemen of great Qualitie, are hanged with their Wounds bleeding, leſt a naturall Death ſhould preuent the example of Iuſtice.

This punctualitie of Reputation is no better then a Bewitching Sorcerie, that inchaunts the ſpi-

ſpirits of young men, like the Smoke of faſhion, that Witch *Tobacco*, which hath quite blowne away the ſmoke of Hoſpitalitie, and turned the Chimneyes of their Fore-fathers, into the Noſes of their Children. And by all Computation (if Computaion may be kept for Folly) I thinke the Vapour of the one, and the Vaine-glorie of the other, came into *England* much vpon a voyage, and hath kept as cloſe together, as the Report followes the Powder.

For when, but in the laterneſſe of theſe times, hath ſo much priuate and domeſtique Bloud beene ſhed? Like the three *Iewiſh* Brothers, in that perplexed Hiſtorie of *Ieruſalem*; who wanting Enemies, ſtill flew vpon themſelues. So theſe malicious, vnthankfull Spirits, fattened with the aboundant Bleſſings of a mellifluous Peace, diſgorge themſelues vpon their Chriſtian Brothers; like thoſe that ſurfet vpon too much Honey.

And well may this vaine-glorie, or opinion of Reputation, bee called a Satanicall Illuſion, and Apparition of Honour, againſt Religion, Law, Morall Vertue, and againſt all the honourable Preſidents and Examples of the beſt Times, and valianteſt Nations. For hereby haue Gentlemen loſt the true knowledge and

Vnder-

vnderstanding of Fortitude and Valour. For true Fortitude distinguisheth of the grounds of Quarrels, whether they be iust; and not onely so, but whether they be worthie; and sets a better value vpon mens liues, then to bestow them idly; which are not so to bee trifled away, but offered vp and sacrificed to Honourable Seruices, publike Merits, good Causes, and Noble Aduentures.

And behold here thy Folly; thou attemptest a way, freely to lose thy Soule eternally, but not thy Reputation. Foole that thou art, in offering to saue that, which indeede is nothing, thou loseſt all! For Reputation is but another mans Opinion, and Opinion is no substance for thee to consist of: For how canst thou consist of a thing that is without thee? Which may be any mans at an instant, as well as thine; & when thou hast it, it is but a breath: And of what certaintie or permanence is it, when they must dye that giue it thee?

Perhaps, because some haue said, that Fame hath a perpetuitie; thou hastenst to lose thy Soule, to prouide for thy Name: How much thou deceiuest thy selfe? Why, it is no more then the Eccho of a glorie: For as an Eccho no longer resounds, then it is fed with a voyce, no

longer does Fame ſound forth mans Prayſes, then it is ſupplyed and cheriſhed with deſeruings: For when thy noyſe ceaſes in it ſelfe, it will quickly ceaſe the noyſe of thee. How-euer, at the fartheſt, a generall Diſſolution will come, when Fame, that is next to nothing now, ſhall haue no being then at all.

Happy is then the wiſe and vnderſtanding Spirit: for though hee bee iniured, hee can loſe nothing thereby, neither his Fame, nor Reputation; for a wiſe man entertaines nothing that is ſubiect to loſſe. Fortune takes nothing but what ſhe hath giuen; ſhe giues not Vertue, nor Wiſdome; therefore cannot take that away.

The more thou thinkeſt vpon Reputation, the farther off thou art from all contention, vnleſſe cuſtome in Ignorance, or wilfulneſſe in Nature, make thee throw an abuſe vpon the Word. For what is Reputation, but Conſideration? A diligent weighing, conſidering, and reuoluing in the minde? And that is quite oppoſite to Raſhneſſe: Truth will ſhame thee, if thou confeſſe not ſo much.

There can bee then no Reputation in Raſhneſſe, that is manifeſt: And what are Quarrels, but the fruits of Raſhneſſe? There can bee then no Reputation in Quarrels.

And

And as it is Consideration, it were dreadfull to thinke, that any man, in the state of his best counsell and aduisednesse, should attempt to destroy the Image of his Creator, in the life of his Christian Brother. And therefore diuinely haue our humane Lawes bent their hate & punishments against the abhorred Act, cõmitted in cold bloud; which is as wilfull an opposition against mans life (considering what he does) as Blasphemie against the Word of Truth; the Conscience knowing it offends of set purpose (the only sinne against the Holy Ghost.) And as the bodie of euery true Christian is said to be the Temple of the holy Ghost, 1. *Cor.* 3. 16. What does the accursed Man-slayer, but in the bloud of his Brother, destroyes the Temple, as the Blasphemer wounds the Lord of the Temple?

Behold then, not without a face of Horrour, the miserable condition the Sonnes of this Age runne into. All they venture for, is to bring the bloudinesse of their Action into the compasse of Honour (as if Honour consisted in destruction.) Now what impossibilitie followes, that labour euen the weakest may coniecture. For [illegible] is the Rumour of a beautifull and ver[illegible] Action, which redoundeth from our [illegible] the view of the World; and by Re-

flection

flection, into our ſelues, bringing to vs Teſtimonie of that which others beleeue of vs: which turnes to a great peace, and contentment of mind; Bleſſings which were neuer yet found in a Bloud-ſhedder, let his cauſe be neuer ſo glorious. And where there is no Peace, all other benefits haue a ceſſation. It is the onely health of thy Soule; and that once loſt, thy ſoule ſickens immediately, euen to death, and can no more taſte or reliſh a Ioy after, then a ſick mans Pallet his Nutriment.

Is not this then a deluſion of Honour? Nay, can there bee any thing more deluſiue? Alas, when it is at the greateſt height of humane glorie, it is of a ſmall and ſlender efficacie, vncertaine, a ſtranger, and as it were ſeparated in the Ayre from him that is honoured: For it does not only, not enter into him, nor is inward and eſſentiall vnto him, but it does not ſo much as touch him. A poore and miſerable purchaſe at the beſt, for ſo great and eternall a hazzard!

Flatter not thy Soule then to her euerlaſting ruine, in thinking Reputation conſiſts in Bloud-ſhedding. *Sanguis clamat*; as the Almightie ſpeakes in the Letter of his owne Law; Blood cryes, and with a lowder voice, to Heauen, then thy Fame can ſound on Earth. [illegible]

[illegible]

thousand tongues, are hoarse to that: they compasse but some Nooke, or Angle of the World; the other reaches from the Field to Heauen.

The voice of thy Brothers Bloud creyth vnto mee from the Earth, Gen. 4. 10. And no sooner the Crye comes, but the Curse followes, in the very next words: *Now therefore thou art cursed from the Earth, which hath opened her mouth to receiue thy Brothers Bloud from th hana.* And immediately in the next, *A Vagabond and a Runnagate shalt thou be on the Earth*: Which shewes the horror of the guiltie Conscience, which after the deed done, would faine flye from it selfe: A distraction which followes all the Children of Wrath vnto this day.

Well may peace then haue the excellencie of her glorious name aduanced aboue all Titles and Inscriptions: And so much the rather, in that it pleaseth the Almightie Creator himselfe, to be called the God of Peace, and the Author, 1. *Cor.* 14. 33. Nay, Loue it selfe, delighting in the Name. 1. *Iohn* 4. 16. *GOD is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.* And 1. *Thess.* 5. 23. *Now the very God of Peace sanctifie you throughout, &c.* Christ the Sauiour of the World, the Lambe of Peace. *Iohn* 11. 29. *Behold the Lambe of God, which [illegible] ay the*

sinnes of the World. There is Peace made in taking sinne away, which is the only fuell of Wrath. And *Ephes.*2.14. *Christ is our Peace, which hath made of both, one, and hath broken the stop of the partition wall.*

Moreouer, the heauenly Souldiers, at the Birth of Christ, praysing God, said: *Glory be to God, in the high Heauens, and Peace in earth, and toward men, good will.*

And as his most blessed Natiuitie was the Fountaine of Peace, there wanted not the fruits that sprang from that sacred Fountaine in his departure, *Iohn* 14.27. *Peace I leaue with you, my peace I giue vnto you. Let not your heart be troubled, nor feare.* Let not your heart, speaking to many, because all his ought to bee of one heart, which is a worke of Peace.

And not leauing, but in the same Euangelist, 16.17. *I will pray my Father, and hee shall giue you another Comforter, that hee may abide with you for euer.* Intimating thereby, the eternall Peace of Soule and Conscience, by the comming of the Holy Ghost: calling him in the words immediately following, *Euen the Spirit of Truth, whom the Father will send in my Name*, 26. *hee comes all Peace, and in the name of Peace, of Christ our Saui-*

An *re glory to the Name o*

Peace.

Peace, behold how the incomprehenſible Godhead deſires to be comprehended, all into Vnitie, Trinitie in Vnitie: Which ſhewes, that Vnitie is the Conſeruer, Suſtainer, and Comprehender of all things, both in Heauen and Earth.

Thou therefore, that in the madneſſe of thy bloud, attempteſt to deſtroy Vnitie, thou ſeekeſt to deſtroy that which Heauen and Earth is ſuſtained by. Moſt miſerable of Creatures, thy Soule hath but one Supporter, and in the tempeſt of thy fur[illegible]uerturneſt that and all.

Peace enters here in Armes, and ouerthrowes,
By force of her diuine ſtrength, her ſtrongeſt Foes.

AND [illegible]old her contending with her moſt honourable enemie, euen hee that with better authoritie may ſlay his tenne thouſand; then any other his thouſand; his hundred, yea, one ſingle life: Eyther the haughtie *Challenge*, the curious *Duell*, or the bloudthirſtie *Reuenge*, to wit, *Warre* it ſelfe: ſometimes a principall Arrow, ſhot from the heauenly Bow of Iuſtice, a forced Arbiter betwixt different Kingdomes, and often prooues the deare Moderator. Yet this great Souldier, with his Attributes of Fame and [illegible]s farre [illegible] our high-throned Empreſſe, *Peace*.

Marke how the Philosopher hath ordered this Battell, and giuen the Colonies, to both these great Commanders, *Pacem cum omnibus habebis bellum cum vitijs.* Haue Peace with all the World, only war with thy sinnes. *Melior, & iutior est, certa pax, quàm incerta victoria:* for more safe and noble is a certaine Peace, then a doubtfull Victorie, with all his Honours attending.

But let vs beleeue no cowardly Philosophers: let him that in his hand holds both, and from his hand sends both, be the [illegible] betwixt vs.

When was Warre [illegible] Blessing, or Peace as a punishment? [illegible] Iudges iudge our cause, *Iudg.* 5. *vers.* 8. *They chose new gods, then was Warre in the Gates.* Here is an Offence, and here is a punishment, Idolatry and Warre.

Againe, *They turne to the Lord, and the Land had Peace fortie Yeeres.* Here is Penitence, and here is the Blessing, Serving God, and Peace.

If then the Generall of Bloud and Death euen Warre it selfe bee a Prodigie, a Curse, and not a Blessing, What shall his base Imitator be? What Honour shall the Challenger lay challenge to? What Bloud shall the Reuenger dare to shead? [illegible] Fame shall the Schoolemaster of Duelarchieue, with all his vaine-glorious and [illegible] ders of firsts and [illegible]

lengths of weapons, distances of place, heights of grounds, equalities of Wind and Sunne? O wicked *Ashkelon* and her Suburbes, let them be taken, and destroyed together. Why doe wee quarrell? What is the end of the faireſt Warre? to enioy Peace: See how the Seruant labours for the Miſtreſſe, and fooliſh they that enioy their Inheritance, yet know it not: Thriftleſſe Gameſters to play for their owne Monie.

Is thy Night quiet, and ſweete with Peace? Embrace her in the Day, and keepe her continually: If thou let it bloud into thy boſome in the Day, Peace will not ſtay with thee at Night: Peace weares no parti-coloured Coat, no mixt Scarlet and White, but White in her Puritie, nor fat, nor bloud, muſt bee eaten in the *Peace-offering*, *Leuiticus* 3. Now aſcend *Abarim*, and climbe vp to the Mountaine of *Nebo*, and ſee ſome part of the Land of Paradiſe, whither this bleſſed Peace ſhall lead thee, if ſhee bee thy conduct: but be ſure to looke vpwards, and then thou canſt not feare the Depth beneath thee.

Behold the Father, the God of Peace; the Sonne, the Lambe of Peace; the bleſſed Spirit, the Doue of Peace; the Angels, Seruants, and Miniſters to this power of Peace; Infinites are ready at one ſoules entrance into Peace

Behold the new *Ieruſalem*, *Kiriath-ſalem*, the Citie of Peace; that which was Militant, and troubled in the Wilderneſſe (the Church) behold it there triumphant in euer bleſſed Peace. That Peace which as it is vn-intelligible, ſo is it moſt vnutterable.

Then, if we deſire to be Inhabitants in this Land of Promiſe & Peace, obſerue our entrance. We haue yet two Mountaines to paſſe ouer *Iordan* by, *Gereſim* and *Ebal*; and the twelue Tribes placed on each ſide, both to bleſſe or curſe vs.

EBAL.		GERESIM.
Pride.	Heere wee haue our choiſe; and wee are euer going on, in this Paſſage.	*Humilitie.*
Malice.		*Mercie.*
Ambition.	O let vs paſſe by *Gereſim* the Mount of Bleſſings,	*itie.*
Schiſmaticall Contentions.	the right Hand, and the right Hill.	*ait*
Reuenge.	Turne thy backe to *Ebal*, but let none of her	*Peace.*
Impietie.	Curſes fall vpon thee.	*Pietie.*

Be thou ſtrong or weake, thou mayeſt with more eaſe beare ſixe on thy right hand, then one on thy left.

Pride is a great weight, able to ouer[illegible]

the ſtrongeſt man. *Malice*, a ponderous Load, turning thy ſleepes to vnquiet ſlumbers, and euen there haunting thee in reſtleſſe Dreames. *Ambition*, a Mountaine it ſelfe, to ſinke thee. *Schiſme*, a Spirit, and Conſcience-troubler. *Reuenge*, an Impoſtume of Bloud; which broken once, ſtrangles thee with thine owne Corruption. *Impietie*, a Cloud and Miſt of Darkeneſſe, turning thee from thy way.

When as on the other ſide, how light and eaſily mayeſt thou beare about thee *Humilitie*? How ſweet a Companion is *Mercie*? How louing a Fellowſhip is *Charitie*? How ſure a Friend is *Faith*? How nouriſhing a Cordiall is *Peace*? How bright a Lampe is *Pietie*. And then, how glorious a Reward is *Eternitie*, and *Peace* in *Eternitie*?

Now let vs bind our ſelues to the Peace, put in Securitie for our Good Behauiors. Let our Soules be bound for our Bodies, our Bodies for our Soules, and let each come in at the Generall Seſſions, to ſaue his Bayle; where wee ſhall find a mercifull Iudge. If there wee can anſwere, we haue not broke his Peace — Bonds [illegible] cancelled. As we haue kept the Peace, [illegible] hee rewarded wi[illegible]e, and kept in [illegible]eace. *Amen.*

FINIS